A PRESERVATIVE, TO KEEPE A PROTESTANT FROM BECOMMING *a Papist.*

Herein these two sayings following are expounded.

Thou art Peter, and vpon this rocke (or stone) I will build my Church; *Mat.16.18.*

But I haue prayed for thee that thy faith faile not; *Luk.22. 32.*

Hereunto is adioyned an admonition to English *Papists, that deny the Popes Supremacy in part or in whole.*

By T. B.

2. Thessal. 2. 3. 4.

Let no man deceiue you by any meanes, for that day shall not come, except there come a falling away first, & that man of sinne be reuealed, the sonne of perdition, who opposeth, and exalteth himselfe, aboue all that is called God.

OXFORD.

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Ann. Dom. 1629.

MVSEVM
BRITAN
NICVM

TO THE RIGHT HONOVRABLE SIR THOMAS ROE KNIGHT, his Highneſſe Embaſſadour reſident with the Grand Signiour at *Conſtantinople*; *the loue of God, and all good men.*

My Lord

IT was through your meanes, that I was heretofore placed with the right worſhipfull Knight Sir *William* Killygrew, at the handes whom, and of the vertuous Lady his wife, I haue receiued more by way of gift, then I haue done of all the world beſides, my Father and Brother only excepted. When you were at the furtheſt

parts of the earth, being ſent in Embaſſ
age to the King of Mogore, you wer
not there vnmindfull of me, but ſpak
of me to your Chaplaine, hoping (as yo
ſaid) to finde me aliue at your comin
backe. As you were about to take tha
voyage (in imitation of deuout Iacob
you vowed vnto God the tenth of th
profit you ſhould make thereby: and af
ter your returne you were pleaſed, tha
part of the mony, conſecrated by you t
pious vſes, ſhould be in a manner at m
diſpoſing: for you required me to nomi
nate ſome poore people, and I hauing
done, they had mony preſently diſtribu
ted vnto them, and haue had ever ſinc

Thus haue you at ſundry times, an
by ſundry wayes, openly declared th
louing affection you beare vnto me: &
ſhould haue bin glad at one time to ha
ſhewed forth my thankefull minde by
bett

ettor way, then is the dedicating to ou of this litle booke: but ſuch as I aue ſuch muſt I giue. Goliah *of* Gath *(you may remember) though he were a great Giant, yet was he ſlaine with a litle ſtone: and the like may befall the great* Goliah *of* Rome, *for with a goodwill I haue let flie at the very head of him. You I am ſure, if any other would rejoyce to ſee this Giant ſinking downe apace, ſpecially by a blow from my hand: that God who hath often brought great matters to paſſe by weake meanes, vouthſafe to giue you as in other things ſo in this cauſe of rejoycing.*

My booke being ſo litle, the Epiſtle ſhould not be long. Sir, I well remember that at your going to Conſtantinople, you craued my prayers; and my prayers you haue had ever ſince, and ſhall haue whiles I can pray for ſelf.

My prayers chiefly are that as you ha
begun, so you may still goe on, in striuin
to be good. Let other striue to be grea
if they will: then shall you still inio
the loue of God, and of all good men
and then shall the Lord make all tha
you doe, to prosper still in your hand
which I vnfainedly wish, together wit
a safe returne vnto your natiue Countr
in Gods good time. From my house thi
12. of March. 1627.

Your Honours in my dail
prayers for you, and yours.

T. B.

To the Reader.

THe very being of a Papiſt (as a learned man well ſaith) conſiſteth in acknowledging the Pope for ſupreme head of the Church; which wee Engliſhmen did not doe in the latter dayes of King Henry the eight, although at that time we ſtill retained the religion of the Church of Rome. So then it is one thing to become a Papiſt; and another, to imbrace the Romiſh religion: from both which my deſire is; that thou (gẽtle Reader) maiſt be preſerued. And the better to preſerue thee from the former, I haue written this preſent booke; partly intending (if God permit) to write hereafter another little booke, the better to keepe thee from the latter alſo. D. Rainold.

The matters here treated of, I know, are handled by others very learnedly and copiouſly: but my indeauour hath beene to write

very plainely and briefely, that so (if it were possible) I might yeeld to the capatity of the vnlearned; these being the people, with whom Satans winnowers, I meane, Popish priests, and Iesuites, doe most preuaile. The Lord rebuke Satan, and all his Ministers, Ameu.

T. B.

AN EXPOSITION of Christs words,

MAT. 16. 18.

Thou art Peter, and vpon this rocke (or stone) I will build my Church.

CHAP. I.

Thou art Peter.

VNTO three Apostles (who afterward *seemed to be pillars*) our Sauiour Christ in his life time gaue other names. To the two sonnes of *Zebedee*, *Iames* & *Iohn*, hee gaue the name of *Boanerges*, which is the sonnes of thunder: and the reason some haue thought to be, *quia illis daturus erat sonoram vocem, quam tonagent* Mar. 3. Marlor. in locum.

rent in toto orbe, because he would inable them to thunder out the Gospell vnto the whole world. *Simon*, the sonne of *Iona*, he surnamed *Peter*, as we read *Mar.* 3. 16. & this name is here the second time confirmed to *Simon* vpon this occasion.

Mat. 16. 13. Christ in this place demanded two questions of his Disciples: whereof the former is; Whom doe men say, that I, the sonne of man, am? Vnto this question more then one of the Apostles made answere, and so in likelihood it was needfull: for though one of them knew, that some said, he was *Elias*; yet the same might not know, that other said, he was *Iohn the Baptist*: here many might well know, more then one.

Mat. 16. 15. The other question Christ demanded, is; Whom say ye, that I am? Vnto this Question *Simon* alone answered; and it was not needfull, that more should speake then one, vnlesse any of them had discented from *Simon* in opinion. Christ hearing this answere, pronounceth *Simon* blessed, and confirmeth the name of *Peter*, which before hee had giuen him; concerning which name there are two enquiries to be made.

I. *In-*

1. *Inquiry.*

First, it may bee demanded, what this name *Peter* doth signify. *Answere.* Our English word *Peter* is deriued from the greeke word πέτρος, which doth signifie a stone, as (I suppose) all the learned will acknowledge: some Papists would haue it also to signify a rocke, but I could neuer see that proued.

Christ termed *Simon* a stone: and *Simon Peter* compareth the faithfull to stones in his first Epistle, cap. 2.

2 *Inquiry.*

Secondly, it may be demanded, what the reason should be, that Christ so named *Simon*. *Ans.* Wee liken those men, that are hard, neere, and ouersparing, vnto stones: we commonly say; hee is as hard, as flint, hee will part with nothing. But *Simon* was no such manner of man: had he had siluer or gold, doubtlesse he would haue giuen it to the lame man *Act.* 3.

The reason hereof by some Protestant Diuines is thought to be, because Christ foresaw, that *Simon* would proue constant, and vnmoueable, as a great stone is hardly moued out of his place.

The

The reaſon hereof, I ſuppoſe, might be, becauſe Chriſt intended to build his Church vpon *Simon* in a ſpeciall manner, I ſay, *in a ſpeciall manner*. For the Church was built on all the Apoſtles generally; as all the Apoſtles no doubt were *ſonnes of thunder*, in ſome ſort, although *Iames* and *Iohn* were ſuch in a ſpeciall manner.

What I meane hereby, ſhal be ſeene hereafter chap. 3.

CHAP. 2.

And vpon this rocke or ſtone.

THE word here vſed is πέτρα, and ſignifieth indifferently a rocke, or a ſtone; concerning which word there are two *Inquiries* to be made.

1. *Inquiry.*

I haue already proued, that the word *Petra* doth ſignify in Chriſts' ſpeech a ſtone not a rock. Dr *Rainold* conf. cap. 7. Diuiſ. 8.

Firſt, it may be demanded, whether the word πέτρα in this place ſhould be tranſlated a rocke, or a ſtone. *Anſw.* In my opinion it ſhould be tranſlated a ſtone, whether Chriſt, or *Peter* be meant thereby. If Peter be meant it were abſurd to ſay; Thou art a ſtone, & vpon this rocke I will build my Church: certainely, this were inough to ſhew, that *Simõ* was not meant.

If

If Christ be meant thereby, then also it should be translated a stone for 2 reasons.

Reas. 1. Christ is often compared to a stone in the Scriptures: as *Esay.* 28. 16. *Psal.* 118. 22. Now, I doe not know, where Christ is euer compared to a rocke for such a purpose as this, I meane to build vpon: indeed, for other purposes hee is likened to a *rocke* in diuerse places. In *Esai* he is termed *a rocke of offence*, being a *metaphore* borrowed from rocks in the Sea, against which ships many times are dashed: and thus contrarily God is termed a rocke of saluation; because as men on land, being pursued, flying to a rocke, are in safety; so such as fly to God in their distresse, shall be saued out of the hands of their enimies. Againe, Christ is a rocke yeelding water of life. 1. *Cor.* 10. 3. but (as I said) for such a purpose as this, to build vpon, I doe not know, that Christ is euer compared to a rocke in the Scriptures.

Esai. 8. 1 Pet. 2.

Reas. 2. A rocke and the house builded thereon are two different things: now the Scripture speaking of Christ and vs, speaketh as of one. Thus, he is the head & wee are the members: Christ and wee doe

make

make one misticall body. He is a vine & wee are the branches: Christ and wee are one vine-tree bringing forth good fruit. He is the head-corner-stone, and wee are liuely stones built vpon him: Christ and wee doe make one spirituall habitation or building.

If any thinke: A rock is a thing more immoueable, and therefore fitter to build vpon, then a stone, be it neuer so great. *Answ.* Let such an one consider, that Christ, the stone, is a sure foundation, *Esai.* 28. Indeed, he that is wise will lay a sure foundation in a sure place: and the most wise God hath laid this foundation in his holy mountaine, according to that; Behold, I lay in *Sion* for a foundation, a stone, a tryed stone, &c. *Esai.* 28.

2 *Inquiry.*

Secondly, it may bee demanded, who, or what is signified by this word here translated a rocke, and may bee a stone. *Answ.* Some Fathers will haue it to bee, as if Christ had thus spoken: *vpon this stone*, that is, vpon this faith of thine, vpon this thy confession, vpon that which thou hast acknowledged and said, *I will build*

my

my Church. But for as much as I finde the name of ſtone before this time giuen only to Chriſt the ſonne of the liuing God, & to *Simon* the ſonne of *Iona*, therefore one of theſe muſt be ſignified hereby in my iudgement: not that I deny, but that, if *Simon* be ſignified by ſtone here, it is all one in effect, as if Chriſt had ſaid; *vpon this thy confeſſion, or that thou haſt ſaid of me, I will build my Church:* but wee muſt come hither by degrees, and in the ſecond place.

Vpon this ſtone I will build my Church: now, the name of ſtone before this time is giuen only to Chriſt, & *Simon:* therefore be I demanded, who, or what is meant by ſtone in this place, I muſt firſt anſwere, Chriſt, or Peter, or both.

Chriſt.

Some Proteſtants will haue the ſtone meant here, that is ſpoken of in the 2 verſe before, to wit, Chriſt the ſonne of the liuing God, the head ſtone in the corner: and two reaſons are yeelded, wherefore Chriſt ſhould be meant, rather then *Simon* the ſonne of *Iona.*

Reaſ. 1. One is, the altering of the word.

In

In the Greeke there are two words for a ſtone, πέτρος, and πέτρα: now, Chriſt giuing the name of πέτρος to *Simon*, after vſed the word πέτρα to ſignify the ſtone, whereon his Church ſhould bee built: Chriſt thus vſing another word, may well be thought to meane another ſtone, then *Simon*. It were ſtrange, that there ſhould be no cauſe of changing the word: and I beleeue, the Papiſts can alleadge no other of any moment.

Maldonate, a Papiſt, ſaith; That *Simon*, being a man was not to be called πέτρα in the feminine gender, but πέτρος in the maſculine: and in the ſecond place the word πέτρα was vſed, as being more vſuall to ſignify that whereon an houſe is built.

See Dr Iacſons 3 book of com. Sect. 2. c. 3.

Anſ. But why ſhould πέτρα ſeeme a more effeminate name in St *Peter*, then *Zabarella* or *Caraſa*, in their Cardinalls; or *Aquaviva*, in the Generall of the Ieſuites? Againe, who is there of vs, that though a word be not ſo common, would not vſe it, when it would helpe to the vnderſtanding of our minde and meaning? Were I a Papiſt, I could yeeld a farre more probable reaſon for the change of the gender, then

then *Maldonate* doth: namely, this following. Seeing it might come to passe, as once it did, that one of the feminine gender should get into Peters chaire; therefore a word of that gender was vsed in the second place, that wee might not doubt, but that Pope *Ione* was the foundation of the Church during her time, as well as Pope *Iohn*, or any other.

Reas. 2. Another is; That it is absurd to imagine, that the Church should bee built vpon a fraile man, as Peter was. But indeed, this is no absurd thing, as will appeare hereafter. The former then of these two reasons is of moment: but not the latter.

Peter.

Some Papists vnderstand it of *Simon*, so that it is with them as if Christ had thus spoken: *Thou art Peter, and vpon thee I will build my Church.* For this opinion these reasons may be alleaged.

1 Though Christ in the Prophets bee termed a stone, yet not in this place: and therefore the *Disciples* might well take it, as spoken of *Simon*; whom they heard so termed at that present.

2. To what end ſhould Chriſt here mention the name Peter, vnleſſe *Simon* were the ſtone, whereon hee would build his Church? Is it likely, that Chriſt ſpake thus in effect to *Simon*; *And I ſay vnto thee, that thou art a ſtone, and vpon another ſtone I will build my Church.*

3. In the verſe before Chriſt pronounceth *Simon* bleſſed, & in the ver. following he promiſeth to giue to him the keyes, &c. it were ſtrange then, that what is ſaid in the middeſt, ſhould not belong to *Simon* alſo. Other reaſons are, and may be alleaged on both ſides, which I will not ſtand vpon.

Auguſt. citat. ab Aquin Aurea. catena.

Dixi in quodam loco de Apoſt. Petro, quod in illo tanquam in Petra ædificata eſt eccleſia; ſed ſcio me poſtea ſæpiſſime ſic expoſuiſſe, quod a Domino dictum eſt, Tu es Petrus, & ſuper hanc Petram ædificabo eccleſiam meam; vt ſuper hanc intelligeretur, quem confeſſus eſt Petrus dicens, Tu es Chriſtus filius Dei vivi, &c. Harum autem duarum ſententiarum quæ ſit probabilior, eligat Lector. By this ſaying of *Auguſtine* it appeareth, that though he rather vnderſtood it of Chriſt, yet that hee was ſome-

ſomething doubtfull: and in my opinion it is doubtfull, whether Chriſt or Peter be meant. Wherefore I will not much contend with the Papiſts, that *Simon* being before termed a *ſtone*, which he might be, & yet not of that worth to build vpon or make a foundation; he is now ſaid to be ſuch an one: I will not (I ſay) much contend with the Papiſts, that by the Greeke word πέτρα *Simon* the ſonne of *Iona* is ſignified; ſo that they grant me three things, neither of which they can well deny.

1.

The firſt is; That the Greeke word πέτρα here be engliſhed a ſtone, not, a rock: for if it be tranſlated *a rock*, Peter may be thought to beare vp Chriſt, who (vnleſſe in this place) is termed only a ſtone. Wee read *Dan.*2. of a ſtone that became a mountaine; but the Papiſts, I thinke, will not ſtriue much to haue this ſtone Peter to become *a rock*; they will be content to haue it read thus, *Thou art Peter, and vpon this ſtone I will build my Church.*

2.

Another matter I loooke they ſhould

grant me, is; That Christ here speaketh not to Peter alone, but in him to his fellowes, as hee answered for himselfe and them. But if they will not grant mee this, I much care not: for I can elswhere shew, that the Church was built vpon the other Apostles. S. *Paul* telleth the *Ephesians*, that they *are built vpon the foundation of the Apostles and Prophets.* Againe, it is said *Revel.*21. 14, that *the wall of the heauenly Ierusalem had* 12 *foundations, and in them the names of the* 12 *Apostles of the Lamb.*

Epes. 2.20.

3.

A third matter I looke they should grant me, is; That though *Peter be a stone*, whereon the Church is built; yet that in this regard he is inferiour to Christ, hee is not *the head stone in the corner.* And this some Papists I supose will grant, but not all: and therefore I thinke it needfull to proue it, for this is a point of great moment.

Proof. 1. *And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone*; *Ephes.*2.20. Here is a manifest difference

ference put between Christ & the Apostles; and I trust, the Papists will acknowledge, that vnder the name of Apostles here, *Peter* the Apostle is comprehended and meant.

Proof: 2. With St *Peter to be the head corner stone, and to be the sauiour*, are the same; as is to be seene, *Act.* 4. 11. 12. So then, to say, that Peter is such a foundation as Christ, is to say in effect, that Peter is the Sauiour, which is horrible blasphemy. *If Peter be the pretious stone, which God laid in Sion, Esai.* 28: then why shall hee not be the king also, which God set vpon his holy hill of *Sion*, *Psal.* 2?

The King Psal. 2. a precious corner stone, Esai. 28. the chief, Shepherd, 1. Pet. 5. are titles of like honour.

Let Peter bee a stone, whereon the Church is built: so that hee be not such a stone as Christ, *the head stone in the Corner*; and againe, that the other Apostles be foundation-stones aswell as he.

CHAP. 3.

I will build my Church.

BE Christ meant by stone here, there needs no farther inquiries: but supposing, that Peter bee meant thereby, it may farther be demanded, what it is, that Christ promiseth him in saying, *I will build my Church vpon thee.*

Answ. The meaning of this figuratiue speech may be gathered from *Ephes.*2. And are built vpon the foundation of the Apostles and Prophets, Iesus,&c. In that place the like phrase is vsed by St *Paul*, as is vsed by Christ here, *Mat.*16. now, whereas St *Paul* sayeth, that the *Church is built on the Prophets* (who were *dead*, *Ioh.*8.53.) what other sense can be giuen hereof, but that the doctrine of the Prophets is the foundation of the Church? And this phrase of speech is vsuall with vs. Suppose, that 3 or 4 Iesuites comming into one of our cities, should peruert many, and draw them to popery, & afterward they should haue their secret meetings: would we not say

ſay, that thoſe Ieſuites were the foundation of the Antichriſtian Church in that citty? Might we not ſay, that the Diuell built his malignant Church there on thoſe Ieſuites? Thus here Chriſt ſaying, that hee would build his Church on Peter, the meaning is, on him teaching, that hee is *the Chriſt the ſonne of the liuing God*; and not (as others) that he is *Iohn the Baptiſt, Elias, &c.* Chriſt promiſeth, that hee would make Peter a ſpeciall inſtrument for the gathering of diſciples, and bringing other to beleeue in him.

This is it Chriſt here promiſed to Peter, and in him to the reſt of the Apoſtles: and as touching the performance of his promiſe, we haue it in the Acts of the Apoſtles. In Chriſts time there were ſome, that beleiued in him, but the name of Church was not then giuen to them: as after Chriſts death, the Diſciples began to be called Chriſtians at Antiochia; ſo after Chriſts death the name of Church was giuen to the Diſciples at Ieruſalem, whereof in the 2 of the *Acts* v. 47. Here is the firſt place, where the name of Church is giuen to Chriſts Diſciples: and now, this Church

Although not on Peter alone, but on the other Apostles also, vers. 42. Act. 10. 2

at Ierusalem may be said to be built on Peter; for by his Sermon they were brought to beleeue in Christ.

Againe, when Christ was minded to build a Church among the Gentiles, *Cornelius* was warned in a vision to send for Peter (not, for *Andrew*, *Iames*, *Iohn* &c.) who should speake to him, and tell him, what he ought to doe: *Peter* going, and preaching, many of the Gentiles beleeued, and were baptised: Christ here also built his *Church on Peter*.

It is worth the noting, that Christ should chiefly vse Peters ministery for the conuersion of those many thousands at Ierusalem; & againe, should make choice of him to preach first to the Gentiles, I say, *make choice*: for so speaketh S. Peter himselfe, & in that regard challengeth some authority, *Acts* 15. Because the woman was first in the transgression, therefore some punishment was inflicted on her, as should seeme by S. Paules words, 1. *Tim.* 2. and becaus S. Peter was first in this confession (who no doubt spake without staggering, and with great zeale) therefore hee is recompenced for his forwardlinesse, and ve-

And was in the transgression, that is, was first in the transgression.

ry

y fitly. That as he first answered, *Thou art Christ the sonne of the liuing God*: so hee should first make knowe both to Iewes & Gentiles, that the son of mā was the Christ *the sonne of the liuing God*. Whether our Sauiour had any such meaning here, *Mat.* 16. is vncertaine: but wee see, how God disposes; that although the Church bee built on all the Apostles generally, yet on S. Peter in a speciall manner. Peter the first was the first, by whose preaching Christ built him a Church both of Iewes and Gentiles.

Christ forbad in his life time to make this knowne. *Mat.* 16.20.

Giue to euery man his due saith Paul: & we must not giue Peter lesse thē his due, because the Papists giue him more.

CHAP. 4.

Touching the Pope.

THE Popes *supremacy* is in a manner the foundation of *Popery*: and the principall text whereon his followers would build the supremacy, is this we haue in hand. *Now*, How they goe about it thou shalt vnderstand (Gentle reader) in few words, together with an answere to their allegations.

First

1.

First, they say, that by stone here *Mat. 16. Simon the sonne of Iona* is signified *Answ.* It is doubtfull, as hath bin shewed: & therefore nothing can certainely be concluded here hence.

Some Protestant Diuines bestow their whole paines to proue, that *Peter* is not meant by stone in this place, which is inough to make their reader to thinke, that if he be, the Papists haue great aduantage by this text. Now, all they can doe, is to make it appeare doubtfull: which as it may bee done in few words, so I counsaile, it should, and that they would passe further. Were I to wrestle with a Papist, and on the first ground wee met, he being almost hard inough for me, I knew, that when I had gotten him on another. I should be able with no adoe to turne vp his heeles; would I not hasten thither with all speed The like course I would aduise my brethren to take in handling this controuersie.

(2)

Secondly, the Papists say, that Christ here promiseth to make Peter the foundation and head of the Church. *Answ.* I acknow-

nowledge, that S. Peter was the founda-
ion of the Church in ſuch ſort, as is aboue
id: but that he was head of the Church,
nd a Lord ouer Gods heritage (as the Pope
aketh himſelfe to be) this phraſe, *I will*
uild my Church, doth not import: did it,
ither of the other Apoſtles ſhould bee
ead of the Church aſwell as Peter; for the
Church is built on them all, as is ſhewed
efore. Adde hereunto, that after this time, Mat. 18.
he Apoſtles reaſoned among themſelues, Mar. 9.
who ſhould be greateſt, which manifeſtly
argueth, that they tooke not Chriſts words
in ſuch a ſenſe, as the Papiſts doe.

It is not altogether improbable, that
Chriſt would haue ſome to be chiefe a-
mong the Apoſtles, namely, *Peter, Iames,*
and Iohn: to theſe hee gaue other names:
theſe he tooke with him into the *Mount*, Mat. 17. 1.
when he was tranſfigured: theſe alſo hee Mat. 26, 37.
took further with him in the garden, when
hee was in an agony: and theſe afterward
were accounted *Pillars*. But it was vtter-
ly againſt Chriſts will, that one of the Apoſt
les ſhould be a Lord, and haue any com-
mand ouer the reſt, as this ſaying of his
doth apparently ſhew; Ye know, that they Mar. 10.
which

which are accounted to rule ouer the Gentiles, exerciſe Lordſhip ouer them; & their great ones exerciſe authority vpon them: but ſo it ſhall not be among you.

I pray thee (Chriſtian reader) turne to all the places, where mention is made of Peter, and thou ſhalt not finde, that he euer bare himſelfe for ſuch an one, as the Papiſts would haue vs beleeue that he was. The greateſt title hee giues to himſelfe, is Apoſtle, and thus hee begins his epiſtles; *Peter an Apoſtle of Ieſus Chriſt.* At the counſell (*Act.* 15.) to procure audience, he beginnes in this manner; *Ye know, how that God made choice among vs, that the Gentles by my mouth ſhould heareth e word of the Goſpell, and beleeue:* how would hee not rather haue ſaid (had it beene true) *Ye know, how that Chriſt made choice of me to be his vicar, and head of the Church.*

Againe as Peter did neuer chalenge any authority aboue the other, ſo neither did they giue him any, but ſpake of him, & dealt with him, as with an equall. *Iames, Cephas, & Iohn ſeemed to be pillars, Gal.* 2. here *Iames* is named before *Peter.* *Paul* thought himſelfe equall to *Peter*, 2, C. 11. 5.

they

hey of the circumcision contended with
eter. *Act.* 11. which had bin a very saucy
art in them, if Peter had bin Christs vicar,
head of the Church. Not to stand herea- Ephes. 4.
out: *for the edifying of Christs body* (or,
uilding of his Church) *Christ gaue some, A-*
postles; and some, Prophets; & some, *Evan-*
elists; and some, Pastours, and teachers:
but no vicar, that S. Paul knew of; other-
wise he should be greatly to blame to passe
by him, as hee doth here, and elswhere;
1. *Cor.* 12.

3.

Thirdly, the Papists say; That what Christ here promised to *Peter*, was to descend from him to the Bishops of Rome. *Answ.* They haue not the least title for this in the Scripture: doth Christ say; *I will build my Church vpon thee Peter, and vpon thy successors at Rome?* Againe: there is no need, that *Peter* should haue any successour in this regard; as is manifest by that S. *Paul* termeth the Prophets long after their death *the foundation of the Church, Ephes.* 2. the Church at this day is built vpon *Peter, Iames, Iohn*, and the other Apostles; can they deny it?

Chriſt is the foundation of the Church ſo is Peter, and the other Apoſtles: b tweene Chriſt and Peter in this rega there is difference, as is ſhewed before: the Papiſts would haue a difference b tweene Peter and the other Apoſtles. *w doe imagine* (ſaith M. *Hart* a Papiſt) *th in this building of the Church, and layi the foundation of it, Chriſt did lay Pet next vpon himſelfe* (*as the foundation o the reſt*) *and other Apoſtles vpon him Rainol. and Har. conf. chap. 2. diuiſ.* 1. Be i euen ſo: I then demand: *wherefore mu Peter haue ſome to ſucceed in his place, ra ther then Chriſt, or the other Apoſtles?* Here the Papiſts are as mute as the fiſh, which S. Peter tooke with his angle; they haue nothing to reply of the leaſt value, worth ſo much as the peice of mony which the fiſh had in his mouth; if they haue, let vs heare it.

I cannot ſufficiently marueile, that the Papiſts themſelues ſhould teach, how that their Pope doth ſucceed S. Peter only in the Biſhoply office, & not in the Apoſtleſhip: and that, for two reaſons. 1. Becauſe

they

hey might easily perceiue by S. Paules words *Ephes.* 2. that their Pope then is vnfit to be a foundation of the Church: for obserue; *And are built vpon the foundation of the Apostles and Prophets:* he doth not say; vpon the foundation of the Scribes and Pharisees (though they *sate in Moses chaire*) nor of the High Priests themselues; no, nor yet, of Evangelists, Pastors, or any other: none was fit to be a foundation, vnlesse he were an Apostle, or Prophet, who all speake, as they were moued by the holy Ghost. 2. Because nothing is more common in the mouthes of the Pope and his ministers, then the Apostolicke sea, the Apostolicall dignity, and the like: as if a Bishop hauing bin parson of some place, & at his death hauing left his parsonage to his kinsman, the new parson should talke much of his *Episcopall dignity*, because forsooth he succeeded one that was a Bishop, in that parsonage: who would not smile in his sleeue hereat? Who would not be ready to say, what a bragging foole is this.

That S. Perer was euer a Bishop, cannot be proued by the Scriptures: and suppose that hee had beene, yet were it very

vnlikely

vnlikely, that he represented Christs person, & was the foundation of the Church, inasmuch as hee was a Bishop, this being an inferiour office to that of an Apostle. Adde hereunto, that when Christ made this promise *Mat.* 16. S. Peter was an Apostle only, and so continued many yeares after Christs ascention. *Onuphrius*, a Papist, hath proued out of the Acts (as himselfe sayeth) that S. *Peter* departed not out of *Iury* for the space of 9 yeares, or thereabout; and all this time hee could bee no Bishop.

Annot. in Platin.

Wherefore, seeing the Papists will needes haue the Pope to be Christs *Vicar*, & the foundation of the Church; it stands them vpon to maintaine, that he succeeds S. *Peter* in the Apostleship, and that he is a very Apostle: which till they be able to proue, wee Protestants will account him an arrant Apostle, and one that hath gone about to ouerthrow the Church from the foundation. *For other foundation can no man lay, then that is laied, which is Iesus Christ*: and this foundation the Pope & his Ministers haue laboured to subuert, by teaching iustification by workes, invocation of Saints, and many other waies,

1 Cor. 3. 11.

AN EXPOSITION of Christs words,

LVKE 22. 32.

But I haue prayed for thee, that thy faith fayle not.

CHAP. I.

GOD demanding of Satan in the first of *Iob*, Whence commest thou? Satan answered; *from going to and fro in the earth, and from walking vp and downe in it*: and to what end he tooke such paines, and was so busie, we may learne from these words of St *Peter*; *Be sober, be vigilant, because your adversary the Divell, as a roaring Lion walketh about, seeking whom he may devoure.* 1. Pet. 5.

Satan is his name, and enmity is with him:

he is an *aduerſary* to all mankinde in gene-
rall; but yet doubtleſſe his hatred is grea-
teſt towards thoſe, who are in greateſt fa-
vour with God. And this may partly ap-
peare by that we read concerning righte-
ous *Iob* heretofore; and partly by that we
heare read concerning the *Apoſtles*, whom
he *deſired to winnow as wheat*, that is, to
ſift to the vttermoſt, if happily hee might
cauſe them to deny *Chriſt*, as he hoped to
cauſe *Iob* to curſe *God* to his face.

With this deſire of their deadly adver-
ſary our Sauiour acquainted *Simon Peter*
(as may be thought) in the hearing of the
other Diſciples, and then added (by way of
conſolation) that ſaying aboue mentioned
concerning which there are three Inqui-
ries to be made.

1. *Inquiry.*

Firſt, it may bee demanded, for whom
Chriſt ſaith, that he had prayed, and what
is meant by the word *Thee* in this place, *I*
haue prayed for thee. *Anſ.* By *Thee* in that
ſaying, *I will giue vnto thee the keyes of*,
&c. Mat. 16. ſome vnderſtand *Peter* & his
fellowes, as he then anſwered for himſelfe
and them: but in this ſaying here, by *Thee*,

Peter

Peter alone is meant vndoubtedly, as is manifeſt by that which followeth, *when thou art conuerted, ſtrengthen thy brethren*

If any then thinke with himſelfe: Had Chriſt a care only of St *Peter*, that in the common danger he prayed for him alone? My anſwere is, No; and that his care for the reſt appeared two waies. 1. By that charge giuen to *Peter* at that preſent, *When thou art conuerted, ſtrengthen thy brethrē.* 2. By his prayer afterward for them all, that *God would keepe them from the euill*; Ioh. 17. 15. which prayer in likelihood was made before the time of Satans winnowing came.

Chriſts loue and care extended to all his Diſciples: but his chiefeſt care was of *Peter*, as whom hee fore-ſaw would come into greateſt danger; partly through his owne ouer great hardineſſe, as one that had a better opinion of himſelfe, then there was cauſe; and partly through the Diuels malice, who could not forget, what great words St *Peter* had giuen out before this time, ſo that although hee deſired to winnow them all as wheat, yet *Peter* eſpecially and aboue all, his greateſt malice was againſt *Simon*.

2 *Inquiry.*

Secondly, it may be demanded, what it is, that *Christ* tells *Peter* hee had prayed for him in his behalfe, and what is meant by the word *Faith* in this saying, *that thy faith fayle not.*

Answ: The word *Faith* hath diuerse significations in the Scriptures, but in this place it signifieth *beliefe in Christ*, in which sense (as most proper) it is most commonly vsed and taken. Now, of those that beleiued in Christ, there were two sorts: for some there were whose faith was fained or *dead*, as St *Iames* speaketh, chap. 2. who though they beleiued in Christ, yet Christ had no good beliefe in them, neither would commit himselfe vnto them, & such were those of whom we read in the Gospell by S. *Iohn*, chap. 2. Others there were, whose faith was *vnfained*, as S. *Paul* speaketh, 1. Tim. 1. 5. vnto whom *Iesus* durst to haue committed himselfe, as being his trustie Disciples; and such was the faith of *Simon Peter*: for had *Peters* faith beene a *fained* & *dead* faith, it is not to be thought, that Christ would haue prayed for the preseruation thereof.

Ioh. 2. 23. 24.

So

So then, whereas Christ said to *Simon*, I haue prayed for thee, that thy faith faile not, it is all one as if hee had said; I haue prayed for thee, that thou maist not forsake me, but maist still continue my faithfull Disciple.

And thus *Peter* himselfe tooke *Christs* meaning to be, as appeareth by his answer presently; *Lord I am ready to goe with thee both into prison, and to death*: as if hee should haue said. *Lord, I perceiue by thy praying for me that my faith faile not*, how that *thou hast some great distrust in mee more then in my fellowes: but thou hast no cause, for as I promised heretofore to die with thee rather then to deny thee, so at this very present I am ready to goe with thee both into prison, and to death.* Luc. 22. 33.

3. *Inquiry.*

Thirdly, it may be demanded, whether by vertue of Christs prayer the faith of *Peter* was preserued from failing vnto the end of his life. *Ans.* I knowe no Diuine, Protestant, or Papist, but will acknowledge, that what *Christ* prayed for in *Peters* behalfe, hee obtained of his *heauenly Father*: but now, whether *Christ* prayed,

that *Peters* faith might not faile vnto the end of his life, is vncertaine, and most probable it is, that he prayed only for the preseruation thereof in a dangerous combate at hand; I meane, when (according to the Scripture) *The Shepheard was to be smitten, and the sheepe to be scattered.* Satan no doubt had alwaies from the beginning a kinde of desire to winnow *Christs* Disciples, and so hath had ever since; but at that time (it seemeth) hee did most earnestly desire it; and therefore *Christ* acquainted his Disciples therewith, that so they might looke better to themselues, and (as a little after he counsailed) might *watch, and pray, least they entred into temptation.*

Mat. 26. 31.

Add hereunto, that those words, *When thou art conuerted*, doe intimate thus much; that *Peter* should receiue some foyle at Satans hands (as wee knowe, hee did) but afterward should recouer himselfe againe (as he did likewise:) so that, as I said, it is most probable, that *Christs* praier extended only to the time of that dangerous temptation, wherein *Peter* thrise denied himselfe to be *Christs* Disciple.

If any think: yet doubtlesse *Christ*, who

prayed

prayed for the preſeruation of *Peters* faith in that grieuous aſſault, would haue beene ready to doe the like, if at any time afterward *Peter* had come into the like danger. *Anſw:* I am of the ſame minde: but withall, that hee would haue prayed likewiſe for other ſuch as *Peter*, I meane, whoſe faith was *vnfained*. What moued Chriſt to pray for *Peter*, but firſt, becauſe he knewe him to bee true hearted, and ſecondly, becauſe he foreſaw, that he ſhould come into very great danger? If thine heart tell thee, that thou art one of Chriſts true hearted Diſciples, let not thine heart fayle thee in the greateſt temptations; for *Chriſts* loue and care of thee is ſufficient to preſerue thy faith from fayling, as well as *Peters*, ſeeing with him there is no reſpect of perſons.

CHAP. 2.

Touching the Pope.

THe Papiſts would haue vs belieue two great matters concerning their Pope, whereof one is, That he is *Chriſts Vicar*, the

head and foundation of the Church: and the principall text, that they alleadge for proofe of this matter, is that Mat. 16. *Thou art Peter, and &c.* but I haue ſufficiently declared in the former diſcourſe, that the Papiſts building the Popes Supremacy on that ſaying of Chriſt to *Peter*, doe not build vpon *a Rocke*, but vpon the *Sands*.

The other great matter, which the Papiſts would haue vs belieue concerning the Pope, is; That hee is priuiledged from erring; it is a common ſaying amongſt them, that *the Pope cannot erre*: and the principall (if not only) text they produce for the confirmation of this point, is that, which euen now I did expound. Here, in the firſt place, I am to let thee vnderſtand, what the Papiſts meaning is, when they ſay, that *The Pope cannot erre*.

1. *Their meaning.*

S. *Peter*, as likewiſe the other Apoſtles, was *led by the ſpirit of truth into all truth*, according to *Chriſts* promiſe, Ioh. 16. ſo that were S. *Peter* now aliue, and there were a difference in opinion (as there are many) betweene a *Papiſt* and a *Proteſtant*, they would both repaire vnto him, craving

ving his resolution, and what he should say, was the truth, would both receiue for truth, without further questioning. Againe, should S. *Peter* (suppose, he were aliue) write an Epistle or letter to any Protestant or Popish Church concerning any point of doctrine; wee would all account it as indited by the *holy Ghost*, and as wee doe esteeme those epistles written by him and other Apostles heretofore. Moreouer, should S. Peter come vp into one of our Pulpits, and make a Sermon; wee would thinke it needlesse to doe as the *Bereans* did, when they heard S. Paule preach, we would beleeue it were so as he spake without further inquiry. Act. 17.

Now, when thou heares the Papists saying, that *The Pope cannot erre*, thou maist imagine, that they make him in this regard like vnto S. Peter altogether: but it is not so. For when there hath beene a difference in opinion betweene some Papists, they haue seldome (if euer) of long time repaired to the Pope for his resolution. Againe, that the Popes letters haue not bin thought equall to S. Peters, thou maist hereby gather, because they haue not beene

beene placed in the Bible as S. Peters are. As touching the Popes preaching; indeed, I ſhall eaſily beleeue, that no Pope this great whiles euer preached falſe doctrine: for I haue not read nor heard of any Pope, that hath come vp into the Pulpet theſe many hundred yeares: *a triple crowne* were a ſtrange ſight in a Pulpit were it not?

It not being then the Papiſts meaning, that the Pope is freed from erring in ſuch ſort as S. *Peter* was, thou wilt be ready to demand of mee; What may their meaning be, when they ſay, that *The Pope cannot erre?* *Anſw.* They haue diuerſe meanings: as about the *Popes ſupremacy* they cannot agree among themſelues, ſome ſaying, that hee hath power to depoſe Kings, and other denying and defying that ſentence; ſo neyther can they agree about the Popes *infallibility* or freedome from erring: and indeed, it is very meet, that the builders of Babell ſhould haue their language confounded. Three opinions there are amongſt the learned Papiſts about this matter, which I will here ſet downe briefly.

1. *Opinion. The Pope cannot erre in*

ſuch

such sort, as to become an hereticke, that is, to his error hee cannot ioyne obstinacy: for he (men say) is an hereticke, *qui errorem pertinaciter defendit*. This first opinion, I suppose, hath not many fautors.

2. *Opinion. The Pope cannot decree any thing that is erroneous.* This (saith *Bellarmine*) is the opinion of almost all Catholikes at this day.

3. *Opinion. The Pope cannot decree any thing that is erroneous with a generall councell.* This opinion, I suppose, there is scarce a learned Papist, but holdeth at this day, and would be ready to maintaine.

These seuerall opinions there are among the Papists touching the Popes *infallibility*: these seuerall meanings they haue, when they say, that *The Pope cannot erre*. I am now then in the 2 place to make it appeare, that the Papists themselues are here in a great error, and that Christs saying, *But I haue prayed, &c.* will not serue them to proue any such thing, as they vainely Imagine.

2. *The vanity of their proofe.*

And this is soone done: for first, it is most probable (as hath beene shewed) that

Christ

Christ prayed for the preseruation of *Peters* faith only in that assault at hand; and then, notwithstanding Christs prayer, the faith of *Peter* himselfe might haue failed afterward: howsoeuer, it is doubtfull, so that nothing can here be inferred, which is to be beleeued as an article of faith.

Secondly, let Christ speake thus to *Simon*; *I haue prayed for thee, that thy faith faile not to the end of thy life*: what hath the Pope to doe herewith more then another man? Christ afterward prayed for all his disciples, that they might be kept from *the euill*: againe, as the Papists tell vs, that *Peter* was Bishop of Rome; so they will acknowledge, that other Apostles were Bishops of other cities. If then, because of Christs prayer at this time, the faith of *Peters* successor at Rome shall neuer faile; because of Christs prayer afterward, *Iames* his successor at *Ierusalem* shall alwaies bee kept from euill, which is the same in effect: for how is a man kept from euill, if his faith doe faile? But let vs examine the *Opinions* seuerally: and first, to begin with the former.

Ioh. 17. 15.

1. *Opinion.*

The first opinion is, that *The Pope cannot*

not erre in such sort as to become an hereticke. Answ. It is ridiculous to imagine, that Christ should pray for euery Pope, that he might not become an Hereticke, when the Papists themselues acknowledge, that some Popes haue beene men of most abominable wicked life, insomuch that they feare not to terme them monsters: should Christ pray for a wicked Pope, that his faith might not so faile, as to become an hereticke; when as (in likelyhood) he would be glad it should so faile, as to become a *Turke*, the seruant of *Mahomet?* For who is there, that hauing a seruant, by whose abominable life he is much disgraced, that would not be glad to bee rid of him.

Againe, the Pope for all this might goe to the Diuell, as Iudas did; for hee was no hereticke neither: and as touching the *Church*; it should receiue little or no good hereby, seeing this notwithstanding it might be led by the Pope into a thousand errors.

2. *Opinion.*

The 2 Opinion is, that *The Pope cannot decree any thing that is erroneous. Answ.* This opinion is as idle, as the former is ridicu-

culous: for if the Papists challenge ought hence for their Pope, it must be that which Christ prayed for in *Peters* behalfe. Now shall wee imagine, that Christ spake thus to *Simon*; *Simon, Simon, behold, Satan hath desired to haue you, that hee may winnow you as wheat, but I haue prayed for thee, that thou maist not decree any thing that is erroneous?* This had beene a poore comfort: as if a mighty aduersarie seeking thine vtter vndoing, one should in very earnest manner say to thee; *Feare nothing, for I haue taken such order, as that thine aduersary shall not take away one of thy sheep, which hath black spots, or such a like trifle.*

Againe, it cannot bee shewed, that the word faith is to bee taken in such a sense throughout the Scriptures. *Thy faith shall not faile*, that is, thou shalt not decree any thing that is erroneous: who euer heard of such an interpretation.

3. *Opinion.*

Vnto the 3 opinion the same answere may suffice. It might well seeme a wonderfull thing, that the Papists should alleadge this text to such purpose, as they doe; were it not, that S. Paule hath foretold, that

God

God would *ſend them ſtrong deluſion to beleeue a lie*. *Eſaie* Prophecieth againſt the Iewes, that their hearts ſhould be made fat, their eares made heauy, and their eyes ſhould be ſhut: but S. *Paule* ſpeaketh of ſtrong *deluſion*, thereby intimating, that the Papiſts ſhould be more be ſotted, then euer the Iewes were. 2 Theſ. 2. 11 Eſai. 6.

Imagine, that Chriſt had thus ſpoken; *I haue prayed for thee, and for the* Pope *that your faith faile not*; all that could hence be inferred, is, that euery Pope ſhould be a faithfull Chriſtian, and a Godly man: and thus Mr *Harding* (I remember) ſaith, that they were all *holy Fathers*. But by his leaue, one of them was no father (a mother ſhee was indeed) and many of them were farre from being holy, or elſe by Popiſh writers themſelues they are ſhamefully belied.

CHAP. 3.

CHAP. 3.

A Queſtion propoſed to the Papiſts.

AS before, ſo here let me demand a queſtion of the Papiſts. *Peter* was priuiledged from teaching any erroneous doctrine: againe, hee was priviledged from becomming an hereticke: thirdly, hee was priuiledged from decreeing any erroneous doctrine. My Queſtion now is; Wherefore ſhall the Pope partake with him in the 2 or 3 priuiledge, and not in the firſt? For matter of power or command, the Pope will not looſe an inch of that S. *Peter* is imagined to haue had: but for matter of knowledge hee is content to forgoe the principall point, and to acknowledge himſelfe inferiour herein vnto the very leaſt Apoſtles.

If it be ſaid: To bee free from error altogether, was peculiar to an Apoſtle. *Anſ.* Then likewiſe to be the foundation of the Church; Why not? And ſo the Pope can claime nothing from that text Mat. 16.

If it bee ſaid: It is not needfull, that the Pope

Pope ſhould inioy the firſt priuiledge. *Anſw.* Then not the 2 or 3 aſwell: certainely, had the Pope inioyed the firſt, it would haue ſaued a great deale of trouble and expences about Generall councells.

If it be ſaid: The Scripture ſheweth, that the Pope ſhould inioy the 2 or 3 priuiledg, but not the firſt. *Anſw.* Indeed, this were worth the harkning after, and would ſatisfy me in ſuch ſort, that I ſhould not buſy my thoughts any longer hereabout; but as long as I am anſwered with reaſons only, I ſhall thinke, that I may happily finde out as likely reaſons to the contrary, and ſo I ſhall hardly euer reſt ſatisfied: I would faine know then, where the Scripture ſheweth any ſuch thing. No, no, there is not the leaſt title for it in Gods word: and therefore the concluſion ſhall be thus. *That gift, which Chriſt beſtowed on* St *Peter, as moſt requiſite for his function*, I meane, *to teach only the truth by writing and word of mouth, is not found in the Pope by the Papiſts owne acknowledgement: wherefore the Pope is no ſuch ſucceſſor of S. Peter, as the Papiſts would make vs beleeue.*

The Pope ſhould bee a ſtrange man,

Hee ſhould not be like to Prophet, Apoſtle, Euangeliſt, Doctor, Paſtor, &c.

were it true, as the Papiſts ſay: can they ſhew vs againe ſuch another man among all the men that euer liued, ſince the world began? Some Papiſts of late, to proue, that the Pope cannot in councell decree ought that is erroneous, alleadge that text *Ioh.* 11. where it is ſaid of *Caiaphas*, that being High prieſt that yeare, *he prophecied*: but I will not waſt paper in ſhewing the idleneſſe of this their allegation, only thus much I ſay at this time. Wee read not of any other High prieſt, that ſitting in *councell*, did prophecy: now, if *Caiaphas* were priuiledged from erring in Councell, and the Pope bee priuiledged from erring in councell likewiſe; let the Papiſts ſay henceforward, that their Pope ſucceedeth *Caiaphas* (not Peter) in this priviledge of not erring; and wee Proteſtants will ſay further, that their Pope ſucceedeth *Caiaphas* in his perſecuting of Chriſt in his members, for this wee are ſure is no error.

Concluſion.

Thus much ſhall ſuffice to haue written, the better to preſerue a man from becomming a Papiſt, and from hauing any

thing

thing to doe with the Pope; as who is neyther head of the Church, nor any more priuiledged from erring, then another Bishop. Now, I haue said in my *Epistle*, that I partly intend to write hereafter another little booke, the better to preserue a man from embracing the Popes religion, from worshipping of wodden Gods, and the like: but indeed, I see small likelihood of euer being able to performe this taske, what through other necessary imployments, and what through my great weakneſſe, which a sickneſſe of more then twelue yeares continuance hath brought vpon me. Wherefore I should be very glad, that one or other of my brethren would vndertake it; and let it be inough for mee (being as I am) to haue shewed the way, how writing (I meane, plainely, & briefly) the ignorant sort shall come to a much better vnderstanding in matters controuerted; and consequently, shall not be so easily seduced by those cunning winnowers, which *Satan* & the Pope haue sent amongst vs.

I know, that many points of religion questioned betweene vs and the Papists,

can hardly be handled in ſuch ſort, as that they may be comprehended of artificers, husbandmen, and other ignorant people: but ſome againe there are, concerning the worſhipping of Idols, prayer in the latine tongue, purgatorie, &c. wherein the blindneſſe and foppery of the Papiſts may eaſily be diſcouered to the ſight & view euen of children. Shall I then in a word or two ſhew mine aduiſe, and what I would haue done by other, ſeeing I my ſelfe am not likely to doe it through preſent weakneſſe, and death approaching?

Firſt, as touching the manner of writing; I would, that it ſhould be very plaine, and briefe: let a man ſet only before him the glory of God, and the good of his brethren, without ſeeking to bee accounted learned, or of great reading. By all means, let him auoid ſuch words, as may make him a *Barbarian* to his Reader, and his Reader to him: for it is much to be lamented, that now a daies many books are written, and Sermons preached, which the common people doe little better vnderſtand, then if they were written and preached in the latine tongue.

Our language is in a manner confounded by ſome, who haue forgotten what S. Paul writeth, 1. Cor. 14. 19.

Secondly

Secondly, as touching the matter o ſubiect of writing; I would, that theſe points following ſhould principally bee intreated of, namely, the worſhipping of Idols, invocation of Saints, prayer in the latine tongue, purgatory, and the Popes more then diueliſh diſpenſing with oathes and with the word of God: for in theſe alone ſo much folly and abomination may be detected and laid open, as that did the common people plainely perceiue it, they could not chuſe but haue the whole Romiſh religion in vtter deteſtation, as gathering by theſe few controuerſies betweene vs and them, what is to bee iudged of thoſe other, that are beyond their capacity. It is no doubt the policy of Popiſh prieſts and Ieſuites, the better to make *Proſelytes*, at the firſt to ſpeake to them only of much prayer, of faſting, of almeſdeeds, & the like; they ſhall ſee onely the golden cup, and the vpper part of the wine therein: Let it then be our wiſdome to ſhew into the people aforehand the filthy black infernall ſtuffe, that lyeth at the bottome of the whores cup, which they muſt one day drinke off aſſuredly, if they will become

her vassals and followers.

I should thinke, that did our people know only the childish, or rather senseleſſe behauiour of the Papists about their wodden Gods, it alone might breed in them a sufficient loathing of the Romish religion: as how they put coates on their backs, and shooes on their feet, & hauing thus made *great puppets*, doe set vp candles before them, annoint them with oile, burne incense to them, kisse them, creepe vnto them, and worship them; none of which foolish things (except kissing) haue bin done by little children vnto their *little puppets*, that I haue seene, or heard of. In the 2 yeare of Queene *Maries* raigne there was *a Roode set vp in Paules*, the story whereof I will briefely set downe, & so make an end. *Boner*, then Bishop of London, hauing all his Prebendaries about him, saide and sung diuerse prayers by the Roode, as it lay along on the pauement: that being done, they annointed the Roode with oile in diuerse places, and after the annointing * crept vnto it, and kissed it. After that they tooke the said Roode and weighed him vp, and set him in

The bringing forth of drunkards into the open streete, hath beene thought effectuall to keepe others from that beastly vice.

* Vpon thy belly shalt thou goe Gen, 3.

old accuſtomed place: and all the while they were adoing thereof, the whole Quire ſang, *Te deum*, &c. Mr *Foxe* in his *Act.* and *Mon.*

Thus haue I ſhewed in few words, what it is, that I would haue done by him, whoſe heart God ſhall mooue to ſecond mee in this enterpriſe: and whether it would not much helpe, if my brethren did in their ſermons obſerue the foreſaid courſe, I leaue it to their wiſe and carefull conſideration. Hauing to deale with the old *Serpents broode*, as partly appeareth by their creeping vpon the ground; yea, with a *generation of vipers*, that would deſtroy their natiue Country, as fully appeareth by their mining vnder the ground: it greatly behoues vs all, aſwell *Miniſters* as *Magiſtrates*, in our ſeuerall places to ſhew forth the wiſdome of ſerpents; and thongh not to ſhake off theſe vipers into the fire (which if we did, we ſhould be ſtill as innocent as doues) yet to take ſome other ſafe courſe, whereby we need not looke continually, when either we ſhall ſuddenly fall downe dead, or be blowne vp aliue. This ſafe courſe cannot be taken by the Magiſt-

Among the creeping things that God made Gen. 1. there were none ſuch.

rates alone, or by the Ministers alone, but by both together I trust it may; and that it may the better, let vs all aske wisdome of God (for we doe lacke it) and hee will giue it vs (for he is very gratious) to him therefore be praise and glory both now & for euermore, *Amen.*

AN

An Admonition to Englisſh *Papiſts, that deny the Popes Supremacy, in Part or in whole.*

THE Pope, or Biſhop of Rome (as all men know) challengeth power to place & diſplace all Archbiſhops, Biſhops, &c. throughout the world. Againe, he challengeth power to depoſe all kings, and to diſpoſe of their kingdomes; *by him* (as he ſayeth) *kings doe raigne.*

This Supremacy of the Pope, or Biſhop of Rome, ſome Papiſts doe wholly acknowledge, ſo void are they not only of grace, but of wit and common ſence. The Biſhop of Rome to raigne ouer all the kings of the world? Nay, let it ſuffice the Biſhop of Rome for very ſhame to challenge power ouer all other Biſhops: if he will

will be aboue all kings, let him terme himselfe *the king of the Romans*, and marueile it is, that hee hath not so done before this time; but it was forgotten. Truly, it was well, that Christ neuer spake to *Peter*, as God did to *Ieremy*; for had he, it had beene a cleare case, that the Pope had beene *king of kings, and Lord of Lords*: and yet *Ieremy* (poore man) challengeth no such authority ouer kings as the Pope doth; the reason belike was, because he had not the skill to interpret Gods words, as our Papists haue in these last daies.

This *Supremacy* of the Pope other Papists doe acknowledge only in part: that the Pope hath authority ouer all Archbishops, Bishops, &c. they beleeue & teach; but not ouer Emperours and kings.

Such as wholly deny the Popes Supremacy, and imbrace the Romish religion, should rather be called Romanists then Papists,

Other Papists againe doe, or at least-wise haue wholly denied the *Supremacy* of the Pope; for so we Englishmen did in the latter time of King *Henry the eight*. I cannot say, that there are any such Papists (or rather *Romanists*) in England at this day: but what hath beene, may be: it may come to passe, that wee may haue many, who imbracing the Romish religion, will yet wholly

ly deny the Popes *Supremacy*.

Now, were it true, that the Pope had bin thus exalted by God; all you, that deny his *Supremacy* in part, or in whole, should be greatly to blame, and might well looke to smoake for it in the Popes purgatory hereafter: but it being false, as you say, and may sware, it followeth vnavoidably, that he hath exalted himselfe vnto this high place; for Emperours, Kings, and other Potentates, would faine haue kept him lower. If the Pope hath thus exalted himselfe, you cannot chuse but know, that hee is a very wicked and sinfull man, if not that man of sinne spoken of by S. *Paule*. 2. *Thes.* 2. For had one of you a landlord, who pretending a right to some part only of his little liuing, should in that regard molest and trouble him; would hee not esteeme his landlord a naughty man for the same? And what a naughty man then in the superlatiue degree must the Pope needes be, that hath thus dealt of long time, and still would deale with all the Emperors, Kings, and other Potentates of *Christendome*?

But though the Pope thus dealeth, yet is he not so bad, as some may imagine: for

he

he takes himselfe to haue right herevnto by the word of God. *Answ.* Be it so: yet then you doe acknowledge at the least, that the Pope or Church of Rome haue beene of long time in a very greiuous error, which hath beene the occasion of vnspeakeable mischiefes. For the Pope challengeth that was none of his, and *Christian Princes* refusing to giue it him, there hath often followed great words, wherein besides the rauishing of virgins, spoiling of Churches, ransacking of Citties and the like, the blood of many thousand (I might say, hundred thousand) Catholikes hath beene shed and spilt as water vpon the ground.

If now the Pope and Church of Rome haue beene of long time in such an abominable error, you haue cause to suspect them to haue erred also in other matters; yea, to suspect the Church of Rome to be the scarlet whore of *Babylon*: for how is it credible, that Christ should suffer his Spouse, cloathed in white, so long time to continue in an error, which should occasion the shedding of so much *Christian* blood, as this hath done?

Consider well here of.

If

If you doe ſuſpect the religion of the Church of Rome (as you muſt needs ſay, you haue great cauſe) then me thinkes you ſhould be deſirous to read our bookes, and ſhould read them without partialty; which in the name of Chiſt Ieſus I admoniſh you to doe, that ſo comming to the knowledge of the truth, you may come wholly out of *Babylon*, & conſequently may not partake with her in her plagues. *My hearts deſire & prayer to God for all Engliſh Papiſts is, that they may be ſaued.*

FINIS.